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VI.—AN IRISH-LATIN CHARM.

A very interesting specimen of Irish Latinity is the 8th-century Aid-hymn or, as it might be styled, the charm for headache, preserved in the Reichenau MS No. 221 (at Karlsruhe) and first printed by Mone, *Hymni Medii Aevi*, III 181-2. A reprint of Mone's text and emendations is contained in Stokes' 'Lives of Saints' in the Book of Lismore, p. 324. But neither Mone nor Stokes has removed the apparent difficulties of the piece. The following is the text as represented by Mone:

- O rex, o rector regminis,
 O cultor coeli carminis,
 O persecutor murmoris,
 O deus alti agminis!
- 5 Aido sanctus mec prich benibula,
 Posco puro precamina,
 Ut refrigerat flumina
 Mei capitis calida,
 Curat caput cum renibus
- 10 Meis atque cum talibus,
 Cum oculis et genibus,
 Cum auribus et naribus,
 Cum inclitis euntibus,
 Cum fistulis sonantibus,
- 15 Cum lingua atque dentibus
 Cum lacrimarum fontibus,
 Sanctus Aid altus adiuuat,
 Meum caput ut liberat,
 Ut hoc totum perseuerat,
 Sanum atque uigilat.

Mone-Stokes have seen that *sanctus* in l. 5 is gloss to *Aido*, and they read the whole line thus: *Aido maic Bric beneuola*. In the next line Mone thinks that *precamina* stands equivalent to *precamine*, is in fact a spelling expressive of actual pronunciation of *precamine*; *puro* is according to him = *a puro* and refers to *Aido*. Stokes would rather change *puro* to *pura*, evidently referring it to *precamina* and making *pura precamina* dependent on *posco*. But what, then, about *benibula*? That, too, would of course have to be referred to *precamina* and so would make no sense at all. Moreover, the first four lines would then contain a mere warning to the deity that the supplicant is asking something

of St. Aid. But the proper thing, of course, is that they be a prayer to God to be favorable to St. Aid's intercession in behalf of the supplicant. The sense, then, requires that *benibula* be a verb-form on which to make dependent the dative *Aido*. I suggest that the final *a* of *benibula* as well as of *precamina* developed under the influence of *flumina* and *calida* from original *ae = e*. I would then restore the reading of ll. 5-8 in the following way:

*Aido maic Bric benevole,
Posco puro precamine,
Ut refrigeret flumina
Mei capitis calida,*

i. e. 'To Aid, the Son of Bric, grant—I pray thee with pure prayer—that he may succeed in relieving my headache.' As to *benevole*, it is true that no such imperative is on record. But Irish writers in Latin are noted for their daring grammar, and they surely might have inferred an imperative *benevole* from the participle *benevolens*.

Very strange is the *renibus* in l. 9 and *talibus* in l. 10. Neither Mone nor Stokes has found fault with *renibus*. They evidently thought it all right that the supplicant should name the kidneys in conjunction with the head to be cured. *Talibus*, they say, stands for *talis*.¹ So, with a sudden jump, the supplicant passes from the kidneys down to the ankles. Then, in line 11, he makes another jump that brings him up to the eyes and cheeks, ears and nose. But down he jumps again in line 13, where, according to Mone-Stokes, *inclitis euntibus* stands for *anculis* (= ἀγκύλαις) *euntibus*. With the last jump upwards he reaches (l. 15) the tongue and teeth, etc. Why the supplicant in such a jerky fashion should name the parts of his body which he wishes to be taken care of, Mone-Stokes fail to explain, nor do they make it clear why parts of the body should be named that have no business to be named in a prayer that, according to them, is meant to be a cure for headache. The whole question hinges on *renibus*, l. 9; *talibus*, l. 10; *inclitis euntibus*, l. 13; and *fistulis*, l. 14. Do these words really refer to parts of the body that have nothing to do with the head? *Renibus* certainly seems to do so. But the word has, I believe, lost its initial *c* and so stands for *crenibus* = *crinibus*. As to *talibus*, I think that has to be connected with its preceding *cum*. *Cumtalibus* may be cor-

¹Stokes suggests connection with the *talias* of the Lorica; it would then have to mean 'loins.'

ruption of *cuncalibus*, which developed from *cançalibus*, misread for *caucalibus*.

The same hand that wrote the text of the charm has put the gloss *cerebre* (read *cerebro*) above *talibus*. Mone-Stokes call that nonsense, but it is all right enough if *caucalibus* was the original reading. C. G. L. II 346, 53 we find *καυκο* (*e* : *καῦκα*) explained by *patera* (which may be = *patena* = *patina* 'pan'). Now, *cauale*¹ would mean 'anything relating to cup (pan)', 'that which is in the cup or pan,' and *caucalia* could easily be applied to the brains, considering that not seldom the word for cup (pan) serves at the same time to designate head; cp. German *Kopf* (= Engl. *cup*), Prov. *cobs* 'skull'; Lat. *testa* 'earthen vessel' = Fr. *tête* 'head'; cp. also MHG. *hirnecopf* 'brain-cup' = ME. *herne-pon* 'brain-pan' (Destruction of Troy 8775), *harnpane* (Pricke of Conscience 5296). Greek *ἐγκρατος* 'what is in the head' = brains; also Latin *cerebrum* might be compared, if that has developed from *ceres-rum* and so is co-radicate with Gr. *κάρηνον* 'head' (from *κάρασ-νον*). Just so German *Hirn*² = dial. Engl. *harn* (from OTeut. **hersn-*) are co-radicate with Skr. *ḡrshn-* 'head'; they presuppose, then, the very same idea that would be represented by *caucalia* = *cerebrum*.³ If I mistake not, reference is had to this *caucalia* by the *cauale* we find in the Harl. MS No. 3376 of the Brit. Mus. (WW. 202, 1) explained by two mysterious words: *ease uel naester*. Now, may not these represent former *eāsē uel uaescen* = *eansen uel uaescen* = *earsen uel baergen* = (*h*)*aersne uel braegen*? This same (*h*)*aersne* is perhaps also hidden in the *exe* which appears by the side of *braegen* to explain *cerebrum* in the same Harl. MS (WW. 202, 33). The mistake *exe* developed from *ecse*, metathesis of *esce*, which, by way of *sc* being put for simple *s*, resulted from *ese* = *āesē* = (*h*)*aensen* = *haersne*. In a similar way *bux* (= *bax* = *pax*) *borg*, WW. 358, 33, became in the Corpus Glossary (WW. 10, 1) *bux* (= *bax*, *pax*) *box*, passing through the stages *borc*, *bosc*, *bocs*.

To return to our charm for headache. We have disposed of two words that seemed to designate parts of the body not belonging to the head. There are left *inclitis*, which Mone-Stokes consider to be a mistake for *ancylis*, and *fistulis*, which they apparently take in the sense of *tibitis*. Above *inclitis*,

¹ Cp. *caucalia cuppas* (Addit. MS 32,246 Brit. Mus.; Anglia, VIII 448).

² See Kluge's and Murray's dictionaries.

³ Cp. also German *er hat Kopf* = he has brains.

according to Mone, the scribe has written *neruibus*. I believe this was to refer also to the following *euntibus*, which I suggest stands for *ēantibus* = *emantibus* = (*h*)*imantibus*. *Incliti himantes* the nerves are called because of their importance. Who ever has had neuralgic headache will appreciate this appellation. As to *fistulis sonantibus*, they are undoubtedly the 'sounding (sound-conducting) tubes'—what is called in medical parlance the 'auditory canals.' The Anglo-Saxon glossator of the Harl. MS calls them 'ear-holes': WW. 238, 29 *fistulas i. arterias earpyrel*; *fistulas* may by *i-a* interchange have developed from *fistulis* and the gloss actually refer to our charm.

A last word in regard to the finale of the charm: *altus*, I think, ought to be capitalized, as the sense requires that it be referred to God, the 'Lord on high,' and *adiuuat*, the predicate of *Altus*, is misreading for *adiuuat* = *adiuuat*, as *liberat*, *perseuerat*, *uigilat* is for *liberaet*, *perseueraet*, *uigilaet*. In this way not only good sense is made, but also the symmetry of the hymn is restored: the supplicant finishes just as he has opened, with a prayer to God to lend his help to St. Aid, that he may work a successful cure.

To review, this is the way I would read and explain the whole charm:

O rex, o rector regminis,¹
O cultor coeli carminis,
O persecutor murmoris,
O deus alti agminis,
Aido, maic Bric, benibulae,
—Posco puro precaminae—
Ut refrigeraet flumina
Mei capitis calida,
Curaet caput cum crenibus
Meis atque caucalibus,
Cum oculis et genibus,
Cum auribus et naribus,
Cum inclitis emantibus,
Cum fistulis sonantibus,
Cum lingua atque dentibus,
Cum lacrimarum fontibus.
Sanctus Aid, Altus adiuuaet,
Meum caput ut liberaet,
Ut hoc totum perseueraet
Sanum atque uigilaet.

O King, O ruler of the world,¹
O thou rewarder of pious prayer,
O thou punisher of scoffing,
O God of the heavenly hosts,
Grant to Aid, the Son of Bric,
—I beseech thee with pious prayer—
That he may soothe the throbbing,
The violent one of my head,
That he cure the head with the hair on it
And the brains inside,
With the eyes and cheeks,
With the ears and nose,
With the famous nerve-strings,
With the sound-conducting tubes,
With the tongue and teeth,
With the lachrymal glands.
I pray that the Lord on high help St. Aid
That he may free from pain my head,
That it ever may be wholly
Sound and hale.

HARTFORD, CONN.

OTTO B. SCHLUTTER.

¹ *Regminis* may be right, but I should prefer *generis*.